

INDIAN RECORD

A National Publication for the Indians of Canada

Single Copies

Vol. XXVIII, No. 9

WINNIPEG, CANADA



Frank Large addresses the October Conference of Alberta's Catholic Welfare Association. Interested audience includes Father Goutier and Stan Shank.

Alberta Catholic Welfare

Convention Resolves To Make Findings Public

The Alberta Catholic Welfare Association will endorse and publicize the resolutions of the annual convention of the Catholic Indian League, Alberta division, held near Lethbridge in mid-October. This was one of the three resolutions approved unanimously at the last annual meeting of the Association regarding support to Indian programs.

In another resolution, the Association voted setting up a scholarship fund to finance training prospective young Indian leaders in community development. A third resolution advocated that the Association take every step and measure to increase contacts and communication between provincial and municipal agencies and band councils on reserves.

The annual meeting of the Association took place on October 15 and 16. The first part of the convention was devoted to Indian Community Development and held in Gladstone Hall, on the Blood Nation's reserve in southern Alberta. Chiefs, parents, teachers and students from the Peigan, Blackfoot and Blood reserves joined with members of the Catholic

Welfare Association who came from various cities and districts in the Province.

The discussion aimed at finding what are some of the most urgent needs felt by Indian people on reserves and what are the main obstacles to the satisfaction of these needs.

A panel chaired by Rev. Fr. J. P. Kirley, of Catholic Charities in Calgary, introduced the discussion and enriched it with appropriate comments along the way. It was made up of Professors Hynam (Edmonton), Searle (Calgary) and Rev. A. Renaud, O.M.I., with provincial Community Development Branch officials Withford and Linklater, and Stan Shank, acting director of the Edmonton Indian Friendship Centre. High School students Frank Large and Shirley Chechaw of St. Paul's interjected the point of view of the coming and educated generation. Sen. Gladstone, Chief Goodstriker (Blood I.R.) and McDougall (Peigan I.R.) made the strongest Indian representation.

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Mini Meets With Indian Parents

A meeting was held at the Lebrez Gymnasium, October 12, to set the phasing out of the Grade 12 students from St. Paul's Indian High School to white schools.

The situation, at the time of the meeting, stood as it had for over a month. Sixteen of the 24 Grade 12 students affected by the government move, were registered in non-Indian Schools in September. This, delegates claim, was not a matter of choice but of necessity since Grade 12 was officially phased out at St. Paul's. Eight students, later joined by three more already registered in non-Indian schools, have been on strike since the beginning of September, pending a decision from the Minister.

The October 12 meeting, originally scheduled as a closed meeting between the Minister, Chief of Education Mr. Davey, Fr. Lizée, Fr. Charron, Fr. Voisin and six to 12 Indian delegates, was later changed to an open meeting.

Present were the following representatives: Hon. J. R. Nicholson, Minister of Citizenship and Immigration; R. Battle, Director of Indian Affairs; R. F. Davey, Chief of Education; Mr. Marchand, Assistant Deputy Minister; the Attorney-General of Saskatchewan; John McGilp, Regional Superintendent of Sask. Agencies; O. N. Zakreski, Indian school inspector for Sask.; Rev. G. Nogue, OMI, representative of the Oblate Provincial; W. Gardner, Sask. Minister of Natural Resources; Mr. Hyman, lawyer for the Indians; Mr. Ed Pinay, President of the Catholic Indian League; 12 missionaries and 250 to 300 Indian parents.

Chairmen for the meeting were Minister W. Gardner and Chief Lawrence Stephenson.

Two briefs were presented.

The first, presented by the Pasqua

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JAN-66-P 1542
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INDIAN RECORD

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Published 10 times a year

Winnipeg 1, Man.

Subscription Rate: \$1.00 a Year

Printed by Canadian Publishers Ltd., Winnipeg, Man.
Authorized as Second Class Mail, Post Office Dept., Ottawa, Canada,
and for payment of postage in cash.

How Binding Are Treaties?

by Maurice Western
in the Winnipeg Free Press

OTTAWA: Bill C-123, an act to provide for the disposition of Indian claims, has provoked comparatively little discussion in the country at large although it may well prove the most important measure of the year.

No one can prejudge the findings of the commission. There is, however, recognition on all sides that the action now being taken may in the end involve the country in expenditures of many millions not for any welfare goal but as a matter of justice long denied. The very uncertainty as to the potential liability of the Crown has no doubt rendered the government cautious in its approach to this legislation.

Mr. Nicholson, on second reading, had the guarded support of the Conservatives (subject to certain important reservations) but encountered opposition from the New Democrats whose amendment would, in effect, have prejudiced the primary issue. The minister was able to show that the bill does meet some important criticisms brought against its predecessor of 1963-64. In addition, the House had the assurance that the government will give most careful consideration to constructive criticisms advanced in the course of the studies now to be undertaken by a joint committee of the Senate and House of Commons.

The commission, which is to include an Indian, is to hear and consider five classes of claims.

The first category relates to lands in any area taken from Indians by the Crown, its officers, servants or agents, without any agreement or undertaking for compensation. A second category of claims relates to lands set apart for the use or benefit of Indians, which were disposed of without compensation or with compensation so inadequate as to be unconscionable. A third has to do with moneys held by the Crown for Indians and improperly used. The fourth covers allegations of failure to discharge any obligations arising under any treaty, agreement or undertaking.

Finally, the commission may examine claims that the Crown, in any transaction or dealing with Indians, other than one relating to lands, failed to act fairly or honorably with those Indians and thereby caused injury to them.

This listing would appear, at first sight, fairly comprehensive. However, some very important questions arise.

While the commission cannot entertain claims arising from actions of the provinces, it may hear grievances dating back to the pre-Confederation period. (This in itself is evidence of the magnitude of the investigation contemplated.) Mr. Colin Cameron, however, called attention to a dispute in British Columbia originating in agreements made by James Douglas while he was still chief factor of the Hudson's Bay Company. Technically he may not have been an "officer, servant or agent of the Crown" although, from the Indian standpoint, the distinction can scarcely have been apparent.

The act refers to "bands" of Indians; "band" meaning a body of Indians that is a band for the purposes of the Indian Act. This excludes the Eskimos who do not come under that act. But these people are legally Indians, as the supreme court determined nearly three decades ago.

In any event, it is the assumption of the treaties that there existed an aboriginal title which had to be extinguished. If this is the case it must have been shared by all the peoples who roamed over the Canadian lands. Yet the Eskimos, like most of the Indians of British Columbia, have been parties to no treaties. The Eskimos are alone

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Cree Thinking

Lights On Corner Inhuman

by Rev. Leon Levasseur, O.M.I.

Some seven years ago, I was privileged to share many lengthy conversations with a very intelligent Grey Nun of Cree descent, Sister Arcand, now principal of the Eskimo Residential School at Chesterfield Inlet, N.W.T.

Realizing full well that for an Indian the concepts of precise measurements are applied to time, distance, money, etc. were foreign to Indian culture, I asked her the following pointed question: "As a founder of a religious order of nuns for people of Indian descent, would you attach very much importance to the use of a time-bell system?" came her quick reply: "We would have one, but it would not ring so often . . . at the most, three or four times a day."

FIGHT "BLUES"

During the same period, four girls of Indian background were taking high school at Sion Academy, Saskatoon. A month or so after their entrance, I paid them a visit to help fight off the "blues," and share their first impressions.

One girl thought the people of Saskatoon were indeed too aggressive, to the point of being impolite. "Who would ever think of placing lights (traffic signals) around . . . to stop people from bumping into one another?"

I had to admit that the "whites" were often in a hurry, with no place to go. I then went on to suggest that travelling conditions had also changed in the north, the outboard motor and speedboat having replaced the canoe and paddle.

She began to understand that in the "new context," the RCMP were doing everyone a favor by insisting that all boats be equipped with lights for night travel. Somehow the human ear had to give way to the human eye, "AIDED" by the technical device of a red-green light signal. But she still found the signal lights at the street corners of the city of Saskatoon somewhat inhuman. It left no one with the freedom of a personal evaluation; they forced everyone to act as strangers to one another.

And so, from the facts we have conveyed in preceding articles and this one, we come to some concluding generalizations about the pattern of thought of central Northern Canada's first settlers.

Living in what appeared to be limitless land, very small in number, there was no need for these inhabi-

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Book Review

History Uncluttered By Sociology

THE INDIAN HISTORY OF BRITISH COLUMBIA, Volume I: The Impact of the White Man by Wilson Duff. Anthropology in British Columbia Memoir No. 5, 1964. Provincial Museum of British Columbia, Victoria, B.C. 117 pages, bibliog., illus. \$1.00.

Review by Erna Gunther

Director of the Washington State Museum in Seattle

We have here another of the excellent publications of the Provincial Museum of Natural History and Anthropology of British Columbia. The present book deals with the Indian in a historical framework rather than in the traditional ethnographic or problem oriented manner. "The Impact of the White Man" is traced from its beginning with the 18th century explorers and fur traders to the present.

It covers the official definitions of an Indian, his legal status, the size and distribution of the Indian population, and some of the social and economic aspects of their lives. Each of these categories is followed through with statistics and charts based on careful research. These necessary and useful facts are so often needed in many types of modern research that one wishes other governmental units would make similar publications available.

Mr. Wilson Duff, the author, needs no introduction to the anthropological audience of the Northwest Coast. He has published often in various government series and has initiated and carried out many research projects in the area. He brings to this study more than a decade of intense experience and research results among the Indians of British Columbia, especially the coastal tribes.

The charts and statistics mentioned are interspersed with pertinent examples of the difference between

the basic philosophy of life of the Indian and the white man, and the historical results of these conflicts, as well as efforts which have been made toward adjustments.

He does not hesitate to point out some of the disastrous effects of the impact of European ideas of civilization on the Indian culture and the misinterpretations on the parts of both Indians and whites of each other's ways.

The white man found in the British Columbia tribes one of the most highly developed social systems among American Indians and the absence of a strong government. When British Columbia was settled by Europeans and the "law of the land" was extended to the native people many conflicts and disparities arose.

The powerful tribes like the Haida and Tsimshian counted their inheri-

tance through the mother, a person had not one, but several names during his lifetime, and the ownership of land was a matter of use and not specifically individual as Europeans would have it.

As they were forced to give up these concepts, their culture began to crumble under the impact and the problem facing these people was whether they could adjust to what changes were demanded of them and still maintain their identity as a people or whether they would be assimilated and disappear into the population.

These problems are handled not in the customary sociological or anthropological manner, but in concise statements supported by statistics and historical facts. The organization of this material is thoughtfully done so that it can be used easily. (The Beaver)

How Binding Are Treaties?

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in being excluded from any consideration by the claims commission.

Mr. Baldwin, who raised this point, dealt in an earlier speech with the treaties themselves. He offered the legal opinion that if these had been agreements between private persons, under the laws relating to contracts every one would be declared invalid by the courts on several grounds. There was undue influence since the government was dealing with its wards. The people were illiterate and unaware of the consequences of the treaties. The treaties were improvident, unconscionable and against natural justice. They were also fraudulent.

The latter point has become plain only in the past year and it creates a whole new problem. Treaties are supposed to be sacred, legally binding on governments. But the supreme court found in the Sikyea case that the Migratory Birds Convention Act, although it contravened the treaties, was legally passed by Parliament. Thus while promises were undoubtedly made in good faith by the Crown's agents, the promises were worthless. It has been demonstrated that the treaties, whether fair or unfair, do not bind Parliament and do not have the character we have always assumed. What then is the nature of "any obligation . . . arising under any treaty" which, it may be alleged, the Crown has failed to discharge?

It will be evident that the joint committee faces extremely complex problems with far-reaching implications.

On the one hand members will be anxious to ensure fairness to a people who have long nourished bitter grievances and concerning whom the country has a bad conscience. The bill as it stands goes far to meet the demands of those who have argued the Indian case in Parliament in other years. Thus the principle is recognized that the commission will not be bound by the ordinary rules of evidence. The time in which claims may be filed has been extended to three years. There is provision for appeals to an Indian claims appeal court. Indian bands may receive financial assistance in preparing and pursuing their claims.

On the other hand members must have regard to the financial consequences of this legislation. Even with the best of intentions, Parliament could not possibly undo what has been done in the past 150 years. Mr. Nicholson pointed out that the bill sets no limit to the amount of compensation which may be awarded and referred in passing to a billion dollar industry now established on a former Indian reserve. It would not take many awards in such cases to confront a future Parliament with liabilities of a magnitude sufficiently formidable to cause it to regret the blithe commitments in other fields of its easy spending predecessors.

Corner Lights

—Continued from Page 2

tants to consider the division of land. With plentiful game, there was no need for any highly organized social effort to satisfy the basic commodities.

There was no need for a precise calendar, except that of the seasons, and the moons which might influence weather conditions related to travelling, hunting or just resting. There was no need to count hours, as such: only perhaps the number of nights one had to camp to reach the well known hunting grounds. Small numbers combined with river and lake travel made it unnecessary and even unwise to devote time and effort to road building.

Slavey Indians Strike It Rich

Forty miles west of Meander River, Alta., there are 700 Slavey Indians who are \$476,030 richer today.

That amount, in certified cheques from oil companies, went into the band funds of the Upper Hay Lake reserve last month, as a result of a sale of exploration leases by the Indian Affairs Branch in Ottawa.

Bailey Selburn Gas and Oil Co. Ltd. paid \$307,169 for 10-year gas and oil exploration on 3,083 acres, in the promising rights on five parcels of land, or 3,083 acres, in the promising area in northwestern Alberta.

Placid Oil Co. chipped in another \$168,861 for an 810-acre parcel. That is \$208 an acre.

Bailey Selburn early in October paid the Alberta government \$802,566 for drilling rights on the reserve. It bid up to \$210 an acre Thursday to get the five parcels from the Indian affairs branch.

It now has to dicker with the Indians for surface rights to get equipment into the area it can explore and drill.

There were 29 bids for the six parcels, which are located 15 miles north of a

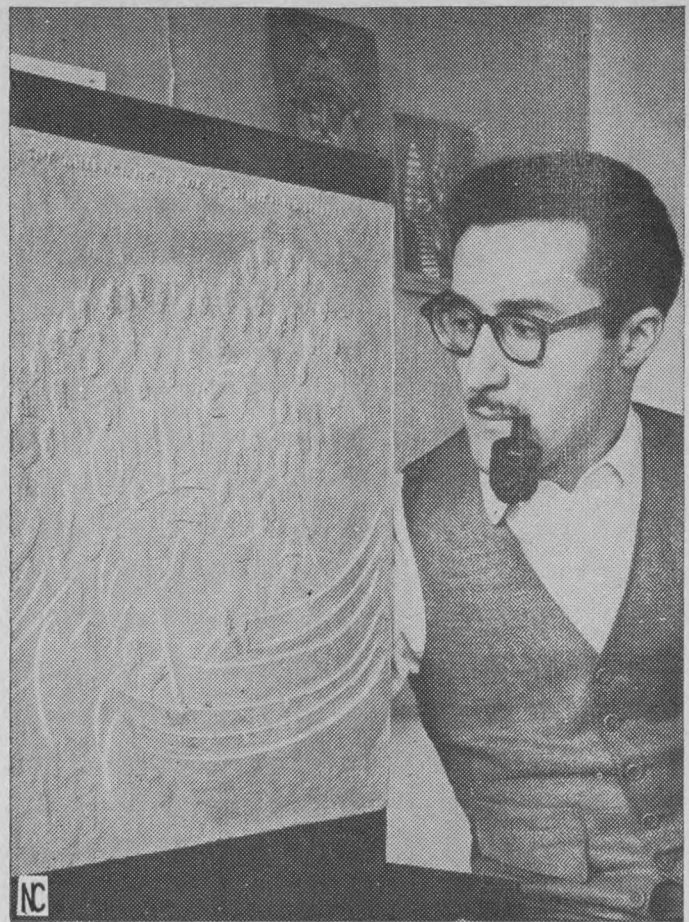
producing well in the promising Rainbow area west of the Mackenzie Highway and northwest of Edmonton.

A Catholic Indian Residential School was erected on the Hay Lake Reserve in 1951 for 110 resident students in the care of the Oblate Sisters of Providence. The Oblate Fathers are in charge of both the school and Assumption parish on the Reserve. Erection of the school, at that time, helped to open up the remote area which had been virtually sealed off from the rest of the province.

Now the Slavey Indians have hit the jackpot. The band, which had subsisted on trapping and fishing in the region, had a capital reserve of \$20,000 last year. The oil and gas exploration bids sent it spinning to nearly \$500,000.

The Hay Lake reserve tenders were the last to be opened in Ottawa.

The next sale will be held in Calgary—at a new Indian Affairs office—Nov. 25 for exploration rights on land owned by the Beaver Lake, Alta., Indian band where a gas well is now producing.



Hector Garcia, 28-year-old sculptor, is shown with his model for a seven by 21-foot panel depicting Indians going down the Wisconsin River under military escort in 1840. Garcia, a faculty member at Clark College, Dubuque, Iowa, operated by the Sisters of Charity of the Blessed Virgin Mary, won a competition to design molds for 10 such panels for the exterior of a new courthouse in Baraboo, Wis. (NC Photos)

Industry For U. S. Reserves

Executives of a U.S. electronics company, a petro-chemical company and several other major corporations have reported to the Bureau of Indian Affairs that they have arranged to sponsor meetings of business leaders to inform them of industrial development opportunities in Indian areas.

Six such meetings were being scheduled for various parts of the United States, at which more than 300 industrial executives will consult with Indian tribal leaders about advantages available to industries in Indian population areas. Financing, land leasing, and manpower availabilities will be major discussion topics. The Bureau operates an industrial development program which assists industries in all three phases of plant relocation and expansion.



New Director For I-M Centre

Mr. David Hanley has been appointed Director of Winnipeg's St. John Bosco Indian and Metis Cultural Centre, replacing Father Arthur Carriere, OMI, who has taken up a one-year course of studies at the University of Minnesota.

Taking over Mr. Hanley's former position of Assistant Director at the Centre, is Father Denys Ruest, O.M.I.

Five Days In The Life Of A Missionary

by Rev. Browne, O.M.I.

About the middle of May I started north by dogs to visit my scattered Indians but was forced by deep snows to return to the Mission. On the 26th of May, I again set out, the snow having melted down somewhat, although still a foot or two deep in places. What ice had been exposed to the sun by the wind had already begun to "candle" on the surface, a needle-sharp condition that cuts the pads of the dogs' feet and can cripple them. The sun was just below the horizon at midnight and soon afterwards did not set at all.

After the first night, I made camp at Bekadu, a point some twenty miles north of home mission, Our Lady of The Snows on Colville Lake. The feet of the three pups, Starbuck, Nevada and Spook (9 mos. old), were already cut. The following evening when it started freezing, I again set out and reached the tents of Eschaley's camp at the head of Colville Lake.

Nine women and children, plus an old blind man, were keeping the camp while the men were away hunting beaver. Everyone was busy stretching hides and drying caribou meat for the summer. They got together, sewing moccasins for my dogs' feet while I slept the day away.

On the evening of the 27th, after Mass in the main tent on an improvised altar, I again harnessed my seven white huskies, and leaving my heavy komatik (Eskimo runner sled) behind, continued on north with my Indian toboggan which I had carried on top.

With midnight came the great feast of Corpus Christi. I was anxious to reach a large encampment of Hareskins, including the chief, Beargrease, on near-by Lake Ketaniah.

The trail led by lead dog to a narrow ledge of clinging ice along the side of an open river, roaring with the added volume of the spring run-off. All of a sudden the trail was wash-

ed out and we were into the river, the dogs swimming along the bank and myself struggling to keep the sled from upsetting.

The lead dog, Mohawk, soon picked up the trail along the bank ice but my brake was useless to check their speed. I finally stopped them and went up and took the lead dog's traces and walked with him.

This white highway of ice was fast but treacherous, sloping toward the river and dropping off abruptly five feet over the water which had eaten under it. This, the only open water in the area, had attracted all the first ducks

empty were we able to get it out of the river. By this time, everything thrown up on the ice had frozen to it and I was feeling in the same condition. Luckily the vial of waterproof matches I always carry in my pocket had not been lost and I hurried up the bank with my ax to kindle a fire.

It took about three hours to dry out my clothes and assess the damage. Most of my equipment was either lost, or ruined, or too wet to carry. I gathered up my ax, one rifle, snowshoes, some dry meat and fish. The Mass kit was rendered useless. I

After ten miles or so, the dogs' moccasins wore through and their old wounds opened up. We stopped and I took stock of the situation, decided to fire the rifle, and if I got no answer to turn around. But there was an answer further off to the north about four miles away.

We went on and soon the dogs caught the scent of the Indian dogs and our pace quickened. Rounding two islands, we spotted figures on a hilltop and were soon off the black ice and into the camp.

Jige and Olawi helped unharness and chain my huskies, all the while chattering in Hare-skin about the dangers of travelling this time of the year. They pointed to old graves out on the island!

After my breakfast of beaver meat, I fell asleep exhausted, in one of their robes.

Waking later, that glorious Feast Day, I was unable to say the promised Mass because my Mass kit had been ruined, so the Rosary took its place.

Nor was I able to prolong my visit, with the ice deteriorating so fast behind me. Olawi volunteered to accompany me with his team to the south end of the Lake, and we set out together about eleven p.m.

The sun set and a cold fog swept in over the ice, when a huge black form shimmered in the mirage up ahead on our trail. Soon we recognized it as a barren-land grizzly, hungry after months in hibernation, out looking for his first meal.

The dogs broke into a gallop; and we began firing when we came within range. He was wounded and climbed the hillside but he was too dangerous to follow.

Travelling all night by a different route, I arrived back at Eschaley's camp at the head of Colville Lake.

On the following night, I returned to the Mission, my poor dogs' feet cut to ribbons. That Feast Day ... Corpus Christi ... will not be soon forgotten!

Celebrating Corpus Christi Northern Style

and geese to come north. The young dogs especially were frantic to get one.

Before I could do anything to prevent it, the sled with its precious cargo plunged off into the rapids behind me, pulling the wheel dog over the edge of the ice. The tremendous sudden pull on the traces dragged the rest of the team and myself backward, to the edge of the brink!

Nothing to do but to jump in myself, unharness the wheel dog and let him swim to safety and then try to save the sled. But it was carried under the overhanging ice and this proved difficult.

With the load soaked, (weighing nearly 1,000 lbs.!) it was too heavy to save in one piece, I cut the lashings and began to throw rifles, snowshoes, Mass kit, blankets, etc., up onto the ice. I saw my parka and movie camera carried away in the current.

Only when the sled was

left the vestments and my eiderdown spread on the moss; harnessed only three dogs and turned the other four loose.

Edging gingerly along the ice shelf, I arrived safely at the next lake where I spied my powdered milk tin with the camera and film, floating triumphantly among a flock of swans!

I tied the dogs, cut the longest willow I could find and walked out on the rotting ice, with my snowshoes, and retrieved the camera. Unluckily the parka had not floated. It took longer to catch the four loose dogs who were gaily swimming after a muskrat.

By ten o'clock that fateful morning I did arrive at the Indian camp, only to find nobody there. Their tents had been struck and trails led off on the ice in all directions. To return to my fire meant sleeping hungry in wet blankets so I pressed on north on a prayer.

Educating The U.S. Indian

By SELENE GIFFORD,
Assistant Commissioner
of the U.S.
Indian Affairs Bureau

The task force which U.S. Secretary of the Interior, Stewart L. Udall, appointed to restudy the "Indian problem" soon after he was appointed in January 1961 recognized that many Indians, while eager for education, for jobs, and for an improved standard of living, are loath to leave the reservations. Others, it found, were more adventurous and were ready to seek a career off the reservations, although even many of these wished to keep their tribal affiliations.

The Bureau of Indian Affairs, under the leadership of Commissioner Philo Nash, who was a member of the task force, has guided the Bureau's programs into two main directions — education and economic development. They are companion pieces in every way.

The story of how tourist attractions have been constructed, mineral reserves developed, forests made to produce income, deserts converted into irrigated farms and ranches, and how tribal income has been channelled into investments in business, community facilities, and education trust funds — this is a story in itself. But the promises in economic development cannot be fulfilled without an educated tribal citizenry.

Here is how the USIS is helping make education a part of the Indian's everyday life.

The Reservation Indians of the 1960's — and there are 380,000 of them — are not uninformed about what is going on in the world, no matter how isolated their reservation may be. Children and adults listen to the radio, probably watch TV — including the westerns — fairly regularly, and occasionally drive to town to shop and see a movie. Indian children, as they mature and grow in perception, can hardly fail to note the differences between the way in which most other Americans live and the poverty in which Indian families too often live.

Somewhere between primary school and high school the Indian child usually comes to understand that the key to a better life is education. He may not want that other life in toto, but he invariably wants the power and means to accept some features of it and to reject others. His deeply imbedded desire, as the late Oliver LaFarge once said, is to "prove himself a whole man in our society without ceasing to be an Indian."

Although the Bureau of Indian Affairs is charged primarily with trust responsibility for Indian lands, it has of necessity been in the business of Indian education in order to help the Indian people to manage their own affairs successfully.

The Bureau school system is one of special education — geared to the needs of Indian children — to compensate for the social, economic, and educational deprivation in their lives.

Indeed, the Bureau still operates three special non-graded boarding schools to accommodate older children who have never attended any school because there were no seats for them in the crowded Bureau schools and no public schools that could support them. These special programs, instituted

at the close of World War II, provide a 5-year curriculum which emphasizes language, arithmetic, social living, and trade instruction. The need for such programs is now fast declining, as sizable Federal appropriations for elementary school construction in the past few years have made other schools available.

Today's methods of teaching English are the reverse of earlier methods. The earliest methods were based on the premise, since proved erroneous, that the speediest way to teach Indian children to speak English was to remove them from everything that was Indian. The intent was to have them forget their Indian tongue through disuse. Older Indians, educated during this earlier regime, can still recall times they were punished for speaking their Indian language.

This method retarded the children's language development by blocking communication in their native language, which they knew, before they could communicate in English, a language which they did not know. As a result the children not only lacked the ability to handle Eng-

lish but also lacked the ability to handle their native language that was commensurate with their age maturity.

They found themselves, after years of schooling, unable to converse in their Indian tongue on an adult level with their unschooled parents and grandparents and also unable to converse in English with their English-speaking friends and associates. But worst of all was the damage done to Indian personality, since these forced methods subtly conveyed to young Indians an attitude of inferiority toward their Indian culture and language.

The Bureau has expanded operations in two highly specialized school that combine high school and postsecondary vocational education. One of these, Haskell Institute at Lawrence, Kans., offers a wide variety of occupational training courses along with a wide variety of academic courses, but it is noted in particular for its printshop, which turns out the special texts and readers used in Bureau-operated elementary schools. Another specialized school is in the Institute of Amer-

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Catlinite Indian Peace Pipe.

Appeal Court Hikes Grant's Fine

Friends Launch Public Subscription

When the B.C. and Yukon Appeal Court in Whitehorse, Y.T. in September boosted fines from \$60 to \$500 against former Indian agent William Grant, a public subscription was launched to help pay the levies, after several friends offered to send in money.

Grant was originally fined \$60 on six counts of misusing federal funds to provide services for northern Indians.

Acquittal of Grant's former assistant as Yukon Indian agent, Joseph Armishaw, on four counts of uttering false documents, was upheld by the court.

Mr. Justice John Parker, who set the original fine of \$60 or in default one day in jail, said in handing down his judgment: "He risked his career to do what he as a conscientious person on the spot, thought he could do without bringing the government down on top of him."

"I would like to think that had I been in Grant's position I would have had the courage to do what he did," the judge said.

Grant was charged after he spent some \$70,000 to provide housing for Indians in the Whitehorse area.

He was authorized to spend only \$45,000 for this purpose and, to explain his spending the other \$25,000, said it had gone for general relief of the In-

dians. There was no limit on how much he could spend for this purpose.

Grant was charged under Section 92/d of the Financial and Administration Act, which provides for a maximum penalty of five years in prison on each count.

He was suspended from his position as Indian Agent in May 1963, but was not arrested and charged until December, 1964. After his conviction he retired to a small roadside store near Whitehorse.

The Crown appeal in Grant's case was based on the contention that Judge Parker had proceeded on incorrect principles in minimizing the seriousness of Grant's offence.

N. V. K. Wylie, Crown counsel, said the trial judge had violated almost

every rule of the imposition of sentences in such cases. He objected not only to the nominal fine but to the judge lauding Grant for what he did.

The former Indian agent, he said, had used cash relief cheques, endorsed in the name of various Indians in the Yukon, to pay for construction of Indian housing, installation of plumbing, running power lines to an Indian village, setting up an Indian co-operative store and other purposes.

"His motives may have been of the highest but he betrayed his trust," Wylie said. "A thief who steals of necessity is still a thief."

When Chief Justice Bird suggested that Grant might have been prepared to become a martyr in order to emphasize the poor living conditions of the In-

dians in his agency Wylie replied:

"Maybe, but where did his responsibility lie? It was his duty to carry out the wishes of his superiors . . . It was not his duty to forge cheques and use this cash for other purposes than Parliament had approved."

Defence counsel James L. King argued that the Crown had failed to show what error in principle had been committed by the trial judge.

King said the trial judge had three principles — protection of the public, deterrent to others and reformation of the accused — definitely in mind when he pronounced sentence on Grant. He said Indian neglect in the Yukon led Grant to take action knowing he was sacrificing his career.

Resource Projects Provide Jobs

One answer to the looming shortage of skilled workers in British Columbia's future may be found among the province's Indian bands, J. V. Boys, B.C. Indian commissioner told the Natural Resources Conference at Prince George.

Proof of this is the growing Indian work force along the CNR mainline and north of it, including the Prince George area, which numbered over 2,400 by the fall of 1956. The surge of resource development in northern B.C. has provided the opportunity for work for many Indians, and Mr. Boys urged employers in industry to "spell out their requirements ahead of time" so the Indian department will be able to train and equip B.C. Indians to take places in industry.

GIVE A CHANCE

He told the conference that a broad program of schooling and training is in effect throughout the province and that industry should recognize the potential of its 40,000 native people who make up only two per cent of the population.

Industry, labor and

government should give the Indian a chance to share in the benefits of an affluent society. This could be achieved by offering the Indian education and vocational training.

Boys said his wards have the same potential as whites and exceed them in average manual dexterity. He said they are very successful in logging and in operating, maintaining and repairing machinery and most of the trades and skills used in forest, mill and mine.

The white man should banish from his mind the stereotype of the Indian as shiftless, hard-drinking social outcast with limited capacities for learning and working in the white man's world.

He charged that the National Film Board reinforced the popular picture of the Indian as a ne'er-do-well in two films entitled "The Strangers" and "Because They Are Different" which, he said, "almost vilify the Indian."

It was true that some aboriginal Indians fit the characterization but that "the majority have the same feelings, hopes and aspirations as other people

and want only the dignity of a worthwhile job that will support a family."

Indians are rapidly leaving B.C. reserves and entering the outside world, Boys said. The number of Indians living off the reserve was 5,500 in 1962, equal to 12 per cent of the B.C. total of 40,000, and that this has increased to more than 10,000, equal to about 34 per cent of the Indian population.

FISHING DECLINES

Fishing has been a declining industry for the Indians on the coast and they have for some time been entering the forest industries.

He said there were many difficulties in the path of the young Indian who left the reserve or the village and tried to get an education in city schools, but that increasing numbers were succeeding.

He denied that there is any deliberate segregation of Indians in schools. He said half of the provincial school system is "integrated" and that other Indian students are in non-white schools simply because they are in all-Indian communities.

Cranbrook Opens New Integrated School

A new integrated school at Cranbrook, B.C., for Catholic Indian and white children will replace the old Indian Residential School of St. Eugene in operation for over half a century. Father Vincent Laplante, O.M.I., has been appointed by Bishop W. E. Doyle of Nelson as Principal of the new St. Mary's School. Father Laplante is a native of Ottawa. The Sisters of Charity of Halifax will teach at the new school.



Sitting Bull's Dakotas at Wood Mountain

PART NINE

CHAPTER IX

THE DAKOTAS BECOME RESIDENTS IN CANADA

Between 1865 and 1875 the Minnesota refugees in Canada lived a free and nomadic life, very similar to that which they had lived in their own country. Camping in tents near Portage La Prairie and the neighbouring settlements they gained their livelihood by hunting and trapping. They also hired their services to the few white settlers in the country.

They were very different from the other Canadian Indians in that they were active and thrifty. Thus Cowie, in his book "The Company of Adventurers," writes:

"Instead of taking contracts to make hay and cut cordwood and expending all their art in trying to secure advances in full before the work was even begun, far less done, the Sioux went to work first and saved their earnings for a time of need. My own experience with them subsequently, was that they secured in time of abundance of buffalo, provision for the winter and for other times of scarcity, while our own Crees, Assiniboines and Saulteux were eager to sell every bit of provisions to us or other traders, with no thought for the morrow."

During the first thirty years of their life in British Territory, the Minnesota refugees had, on the whole, been orderly. Only once were members of the tribe formally indicted for murder. The Indian version of the incident, which took place in the winter of

1870 on the Assiniboine River, follows.

Itowejanjanmani, a member of White Eagle's band, quarrelled with another Indian on the occasion of a distribution of rations. He killed him by striking him on the head with the butt of his gun. The murderer fled to Portage la Prairie but was caught by a party of nine Dakotas who shot him to avenge the murdered man.

As the last slaying was carried out in accordance with tribal law, and as the authorities wished to impress upon the Indians that tribal law had no force in Canada, an indictment was laid before the Grand Jury of Manitoba. But in the meantime the chief actors in the tragedy disappeared. Had they been arraigned their defence would probably have been that they were acting in accordance with the traditions of their tribe.

Red River Rebellion 1869-70

The Red River Rebellion of 1869-70 was caused by the refusal of the Metis settlers, who formed the great majority of the population, to accept the transfer of Rupert's Land to the Dominion Government, through fear that their interests would be jeopardized. The Metis set up a Provisional Government to hold office until arrangements could be made with Canada to protect the rights of the natives. This Provisional Government was headed by Louis Riel.

THE DAKOTAS Indians in Canada

By Rev. Gontran Laviolette
O.M.I.

There is no evidence that the Dakota refugees had any part in the Red River disturbances of 1869-70.

Early in December it was rumoured at Fort Garry that eleven hundred Dakotas had joined the rebels and were on their way to raid the settlement, led by George Racette, alias "shawman," a reckless Metis, but little credence was given to this report.

However, it is quite certain that Racette approached the chiefs and endeavoured to incite them in taking part in the insurrection.

Further excitement was caused when on December 30th a party of fifty Dakotas was reported on its way from Portage la Prairie to Fort Garry. A larger party was said to be preparing to follow them.

One evening three of these Indians arrived at the residence of James McKay. Some more arrived a little later and surrounded the home. Mr. McKay, accustomed to handle the Dakotas invited them in and suggested the holding of a meeting in his large dining-room. It happened that many of Riel's councillors were already in the house.

In the discussions that ensued the Metis councillors advised the Dakotas not to get mixed up in the quarrels and to stay away from the village of Winnipeg. The chief of the delegation said that he did not intend to hurt his white brothers in the settlement, but merely to pay his annual visit and obtain New Year's presents. The Dakotas would go back, he said, but not empty handed. The chief stated that Chief Fox of the Lake Manitoba Crees had urged him to join in war against the Metis. The chief then produced a large medal of Queen Victoria, under whose protection, he said, he and his

band had been for the years.

Mr. McKay gave tobacco to the guests. A little later in the evening Louis Riel arrived on the scene and warned them that they would get into trouble if they did not go away.

Well pleased and grateful for the presents they had received, the Dakotas danced for some time in the McKay residence. They then produced a galvanic battery which caused when a number of the Metis were subjected to mild electric discharges; but one of the Metis, apparently in ill-health, was sent to bed. His companions viewed the incident with suspicion; after left the house.

They returned to the village and shortly afterwards to Portage la Prairie. Then at Portage nearly a hundred. This figure included those that had arrived recently from the Souris River in the Dakota Territory.

During 1870 more Dakotas fled to Canada. They remained for a time that they could plunder the property of the Hudson's Bay Company. They were aware that the Metis had been at the Fort Garry district and had pillaged the Company's stores. The prospect of easy loot was a temptation to them. The influence of Bishop of St. Boniface, restricting them from such acts of robbery.

Those who were in the time of the rebellion received assistance to Riel's followers. On the other side of a few petty acts they were law-abiding and behaved.

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ated that Colonel Dennis, nder Governor McDou- instructions, sought to warriors of the Dakota

tribes against the insurgents. But they refused to take sides, declaring that the whole country belonged to all in common and that every one should be permitted to hunt in peace.

Indian Treaties

In 1869 the Hudson's Bay Company surrendered Rupert's land to the Dominion of Canada for £300,000 and some seven million acres of land. Thus ended the control which the Company had exercised over that vast area for two centuries.

On June 23rd, 1870, an Order-in-Council, signed by Queen Victoria, established the Province of Manitoba out of part of Rupert's Land.

With the coming into existence of Manitoba, a steady stream of settlers poured into the fertile Western prairies.

When the enormous country formerly known as the North-West Territories and Rupert's Land was entrusted to the Dominion of Canada, the Treaties made with the Indian inhabitants secured the alliance of the Indian tribes. British custom had always recognized the Indian's title to land, which title consisted of hunting and fishing rights over the districts occupied by them. The Crown reserved to itself the exclusive right to treat with the Indians for surrender.

The only previous surrender of land in Manitoba had been made by the Saulteux and Cree in 1817 to Lord Selkirk. The question of Indian title was of very great interest and importance in regard to the future of the Red River Colony.

At one time the Dakotas laid claim to part of the British North West, but, having made themselves unpopular with the other Indians, they were driven across the boundary. It appears that the quarrel had arisen over a trifling incident, the killing of a dog. From this insignificant beginning a conflict arose that ultimately brought about the union of the Saulteux, Crees and Assiniboines to expel the Dakotas from the country. The Tetons also laid claim to territory in the Canadian North West as their primitive hunting ground. There is a valid and reasonable doubt respecting the claims of the Dakotas to title of land in the British territory.

A vast extent of land in Western Canada was surrendered by the Indians in the following treaties:

1. Stone Fort 1871.
2. Manitoba Post 1871.
3. North West Angle 1873.
4. Fort Qu'Appelle 1874 (completed at Fort Ellice in 1875).
5. Winnipeg 1875.
6. Carlton and Pitt 1876.
7. Blackfeet 1877.

It is difficult to estimate the number of Sioux refugees in the British territory in any given year between 1870 and 1890.

According to a report by the Hon. Pascal Breland, former member of the Northwest Council, written in 1877, there were approximately five thousand Dakotas in Canada (1,227 lodges).

These were divided into five groups:

1. 150 lodges of Minnesota Dakotas, near Portage la Prairie, and west of the Assiniboine River.

2. 127 lodges of Santees on the Souris River.

3. 200 lodges of the Minnesota loyal Sisseton-Wahpeton camping somewhere between Wood Mountain and the Cypress Hills. (These were Standing Buffalo's and White Eagle's followers).

4. 200 lodges of Teton Dakotas who had crossed the frontier in 1876 under the leadership of Holy Bear. (These Indians did not remain more than two or three years in Canada, and were camping in the Wood Mountain area).

5. 60 lodges of Dakotas under Sitting Bull and Inkpaduta. (These were Indians who had been engaged in hostilities in the United States and came into British territory after the battle of Little Big Horn).

These figures do not seem accurate for it is evident that there were many more Teton Dakotas in the Wood Mountain area in 1877.

The Reservation in the United States

The following details regarding the various Dakota reservations in the United States, during the last forty years of the nineteenth century, have been compiled from the reports on the 1890 Indian census, which is the earliest accurate account available.

In North Dakota, the Devil's Lake Reservation (established 1867) had 300 "Cuthead" Yanktons, 320 Sissetons, 142 Wahpetons, 54 Santees and 123 Yanktons. The Standing Rock Reservation, (1875): 1786 Yanktonnai, 1739 Hunkpapa Tetons and 500 Blackfoot Tetons.

In South Dakota, the Cheyenne River Reservation: 2823 Tetons of the Cheyenne, Blackfoot, Sansars, Miniconju and Two Kettle bands. (This Reservation adjoins the Standing Rock Reservation in North Dakota). Lower Brule: 1,026 Burnt-Thigh Tetons. Crow Creek Reservation inhabited since 1805 by the Yanktonnai originally from the vicinity of Pipestone, Minnesota: 1058. Pine Ridge Reservation, inhabited since 1867 by the Oglala (Tetons), 4,500 souls. Rosebud Reservation, opened in 1878 for the former inhabitants of the Spotted Tail Agency (Nebraska). Burnt-Thigh, 1888; Lo-

fer Band, 1052. Wajaja (a clan of the Burnt-Thigh), 1184; Two Kettle (Tetons), 228; and 167 "Northern Sioux."

There was also in South Dakota a Yankton Reservation, opened in 1859, inhabited by 1725 Yanktons. Over 2500 refugees from Minnesota were established in the Lake Traverse and at the Santee (Flandreau) Agencies; 1522 Sisseton-Wahpeton on the former, and nearly 1000 from the four Santee tribes on the latter. These Indians became citizens of the United States. There were also a few Yanktons at Flandreau, S. Dak.

In Nebraska the Niobrara Agency, opened after 1866 for the Santees from Minnesota, was inhabited by 990 Indians.

In Montana the Fort Peck Agency (1862) contained 1000 Minnesota refugees and a number of Yanktonnais, Brules (Burnt-Thigh) and Hunkpapa Tetons. Adjoining it there was a large Assiniboine Reservation.

This gives a grand total of 27,600 Dakotas in the United States. This number comprises nearly 3,000 Dakotas who had been in Canada and who returned in small groups to their own people in the United States, between 1870 and 1890.

The Canadian census for 1890 is quite unsatisfactory respecting the Dakotas. It sets the figure of the Dakotas then living in Canada at 920, but does not enumerate bands which were not settled on reservations.

3000 Dakotas in the United States were not receiving subsistence supplies from the Government. (Devil's Lake, 1000, Sisseton-Wahpeton in S. Dak., 1500, and Flandreau, S.D., 500).

Reservations Granted

As early as 1870 the refugees represented to the Lieutenant Governor that they had no homes nor means of living. They begged permission to be allowed to settle in the Province and asked for lands and agricultural implements so that they might support themselves by farming. As the Dakota Indians occupied an anomalous position in Canada, they could not reasonably claim to be placed on the same footing or treated with the same liberality as the Indian bands who had always been residents in British territory.

After a full consideration of the circumstances connected with their peculiar position in Canada the Government consented to grant them a reserve in 1873. Lieutenant Governor Morris, having obtained authority to do so, promised them a reservation, informing them that their case was exceptional and that what would be done was a matter of grace

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The Dakota Indians In Canada

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and not a matter of right. They were also warned that they should not allow any Dakotas from United States to come and live with them.

An official document authorizing an appropriation of land for the settlement of a band of Dakota Indians was approved by the Earl of Dufferin, Governor-General of Canada, on January 4th, 1873.

The document, Order-in-Council, No. 1128, is as follows.

"On a Memo dated 31st Decr. 1872, from the Hon. the Secy. of State for the Provinces stating that Lieut. Governor Morris in a letter of the 16th of November last calls attention to the subject of an appropriation of land for the settlement of the Band of Sioux Indians who some time since entered the N.W. Territories.

"That the case of these Sioux, was the subject of a Report of the 7th February from the Indian Office — and that in it, it was proposed to allot to each family 80 acres of farm land.

"That the Band was computed to be composed of about 80 families and consequently to locate them 6,400 acres would suffice. But that due allowance for inferior land not adapted for Agriculture and provision likewise for some excess over 80 families, should be made — and recommending that a Reserve be set apart for them, to contain about 12,000 acres with the understanding that an additional quantity will be reserved should their actual numbers require it.

"The Secy. of State observes that Comr. Simpson in a letter of the 15th inst. suggests that a reserve should be set apart West of the Province of Manitoba towards the International Boundary line. But that it must be borne in mind that many of these people were refugees from the United States, and it is very questionable whether it would be good policy or consistent with humanity to insist upon the Reserve being in such proximity to the American Territory that inroads therefrom would not be difficult of accomplishment by those who are still hostile to them, and a possible series of complications be the result—He, therefore, suggests that the precise locality, west of Manitoba, should be left open for future arrangement.

"The Committee submit the foregoing recommendation and suggestion for Your Excellency's approval."

(Certified by W. A. Himsworth)

A few months later another Order-in-Council, authorizing the continuance under the British flag of the same band of Dakota Indians who had immigrated to the North West, was approved by the Governor - General in Council (April 24th, 1873).

This Order-in-Council, No. 1723, reads:

"On a Memo dated 22nd April, 1872, from the Hon. Mr. Campbell submitting that a band of Sioux Indians immigrated into the North-West Territories about . . . (11 years) ago from the United States — that they are represented to be desirous of remaining under the British Flag and that the Lieut. Govr. of Manitoba has recommended that authority be given to him to place the band in a proper locality in the vicinity of Lake Manitoba, and that the Indian Comr. should proceed as soon as practicable to Manitoba to make the necessary arrangements with reference to these Indians.

"That he, Mr. Campbell, recommends that the authority asked for by the Lieut. Govr. be granted, and that instructions be issued to the Indian Comr. to make the arrangements recommended by His Honor the Lieut. Governor.

"The Com. submit the above recommendation for your Excellency's approval."

(Certified by W. A. Himsworth)

The first location of the proposed reserve was the shores of Lake Manitoba but the Dakotas were

unwilling to go there through fear of the Saulteux Indians.

In the meantime, Cou-Croche, Chief of the Saulteux promised to live at peace "with all men," especially with the Dakotas. Permission was given him to pay a visit to them. The result of the interview was satisfactory and, in spite of the mutual distrust of the two tribes, which was caused by their hatred and enmity in the past, the ancient feud was buried.

Bird Tail and Oak River

A more suitable locality was selected for the proposed reservation at the Forks of the Little Saskatchewan (Minnedosa) and Assiniboine Rivers, where the Dakotas were encamped in large numbers. However, this location was without wood and consequently unsuited for their purpose. The chiefs requested a new location should be selected, intimating at the same time the wish to have two or, if possible, three small reserves instead of a large one. Governor Morris recommended the application of the Dakotas to the favorable consideration of the Government. In November, 1874, instructions were accordingly sent to Molyneux St. John, Indian Commissioner, to take measures to select for the band, in concert with their Chiefs, two or three reserves further west, on the same basis as to acreage as the reserve originally proposed, (80 acres for every family of five persons); it being understood that the original reserve should be formally surrendered by the Band. Early in 1875 the Indian Commissioner obtained accordingly a formal surrender of the

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A mission chapel for the Dakotas is blessed at Wood Mountain: L. to R. Oyewaste, Fr. G. Laviolette, OMI, John LeCaine, Bishop J. M. Lemieux, OP, of Gravelbourg, Sask., Msgr. H. Kugener, PD, and Nunpakikte.

The Dakota Indians In Canada

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original reserve, and, in company with the Dakota Chiefs, selected a Reserve further west on the Assiniboine at Berry Creek or Oak River for Chief White Eagle, and another still further west on Bird Tail Creek near Fort Ellice for Chief Mahpiyahdinape.

As early as 1875, under chiefs Mahpiyahdinape and Mahpiyahduta the Dakotas settled in large numbers on the Bird Tail Creek reserve. Very industrious and moral they have been practically self-supporting, being successful farmers. They were Wahpetons; in 1963, the numbered 175 souls. There is a Presbyterian chapel on the reservation. (Bird Tail Reserve, No. 57)

The Oak River Band is composed of Sissetons (who settled there under Chief White Eagle, with a few Wahpetons and Mdewakantonwans. They were mostly farmers and had a large number of cattle. The Church of England established a mission in 1880. The Catholic Church built a mission chapel in 1935. There are 718 Indians on this reservation. (Oak River Reserve, No. 58)

In 1891 a number of Yanktons crossed the Canadian boundary and tried to establish themselves on the Oak River and Bird Tail Creek Reservations. Being expelled from there they camped in the Moose Mountain area, district of Assiniboia, for two or three years, and then returned to the United States.

Portage la Prairie

There was still a large number of Dakotas living a nomadic life in the vicinity of Portage la Prairie in 1875. The Lt. Governor visited them and eventually got their consent to move them into the reservations. However many of them remained near Portage.

Twenty-six acres of land were bought by the Dakotas in 1898 for \$400; in the same year, in virtue of an Order in Council, dated Oct. 6th, 1898, the Department of Indian Affairs set aside lot 14 (109 acres), for their use. In 1913 this lot was relinquished and lot 99 was then bought.

There are now 191 Wahpetons, Wiyakotidan band, at Portage la Prairie and at Long Plains where, in 1934, twenty-three families were resettled on the Saulteux reservation by the Department of Indian Affairs, at a cost of \$14,000.00. A few Dakota remained at Portage or moved to the Oak Lake reservation. (Portage la Prairie Sioux Village, Reserve No. 8a).

Oak Lake and Turtle Mountain

Pursued incessantly by the United States troops, Inkpaduta fled into Dakota Territory. He was with Standing Buffalo at the battle of the Big Mound. After the battle of the Killdeer Mountain on December 3rd, 1863, he was driven northwards towards Canadian territory by General Sully.

Arriving at the Canadian boundary in July 1864, Inkpaduta made many forays along the frontier. Wherever an outrage was committed, the tracks of the valorous chief were to be found. He remained in the vicinity of the Canadian border until the Red Cloud wars. Having joined the Tetons after the Treaty of 1868 he roamed through the Montana country with Crazy Horse and Sitting Bull. He took an active part in the wars of 1876. After the power of the Dakotas had been broken, Inkpaduta returned to Canada with his band of about twenty-five families.

Inkpaduta lived for some time at the Turtle Mountain Reserve. Later he went north in the territory of Saskatchewan, where he died near Batoche.

There was also in the Turtle Mountain region a large body of Dakota refugees. In 1877 they sent two deputations to the Lieutenant Governor Morris asking for a Reserve. They also asked for implements to cultivate the soil.

Being warned not to interfere with the American Dakotas, they were promised a Reserve some distance from the boundary, but were warned not to aid or abet the American Dakotas. The Turtle Mountain Dakotas, grateful for the kindness with which they had been treated in Canadian Territory, disclaimed all intention of going on the warpath along with their American brothers, and asserted that their only desire was to live peacefully.

In 1878, their chief, He-ahde, was granted a reservation near Oak Lake. Some time later another reserve was granted to Hdamani in the Turtle Mountains.

The Oak Lake Reservation has now a population of 220. They are mainly Wahpekutes.

The Turtle Mountain Reserve having been surrendered in 1907, its inhabitants moved to the Oak Lake Reservation. There is little farming done, most of the Indian being trappers and hunters. These Indians were evangelized by a native preacher named John Thunder. At the present 50% be-

long to the United Church, the others are Catholics. A chapel was built for the latter in 1935. (Oak Lake Reserve, No. 59) The total Dakota population in Manitoba totalled 1,304 in 1964.

Standing Buffalo's Band

When Standing Buffalo died in 1869 there were already a few Sissetons and Wahpetons camped in the vicinity of Fort Qu'Appelle. Many other members of these bands were to be found in the Cypress Hills. It seems that hundreds of Sisseton and Wahpeton refugees returned to the United States at that time settling down on the Devil's Lake Reservation. After Standing Buffalo's death, his son, Matoduza, took over the leadership of the band and endeavoured to obtain a reservation from the Canadian Government.

On October 11th, 1875, the Lieutenant-Governor of the North West Territories, had written in the name of the Queen, to Standing Buffalo and White Cap, urging them to settle on definite reservations. They were told that they could choose any location provided it was not too near the American boundary, and that the Queen would ratify their choice.

After interviews with the Hudson's Bay Company Factor at Fort Qu'Appelle, they were instructed to go and meet the Governor at Fort Pelly. A delegation interviewed Governor Laird at Fort Pelly in the spring of 1877. The following year Lieutenant-Governor Laird thus wrote to Standing Buffalo from the Government House in Battleford: (Jan. 22nd, 1878).

"I have received the Request which you sent me on behalf of your Band, dated last December 19th, concerning a Reserve, agricultural implements and seed grains.

"Your father-in-law, when he visited at Pelly last spring, evidently did not understand me properly, for I did not promise that your Band would have a man to teach you to build houses and to cultivate the land.

"I have written to Ottawa for you to obtain a Reserve, and the Minister of the Queen has granted permission to your Band to occupy the Coulee of which you speak, located west of the Fort Qu'Appelle, to cultivate the land there and to take generally what you need. There is no act of cession registered to that effect, but there is the promise of the General Superintendent of Indian Affairs which should be for you the assurance which you ask for,

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if you occupy and cultivate this coulee. But if you do not do so, the Government will believe that you do not desire this location for a Reserve.

"I cannot grant to your people the different articles which you ask for, but I will endeavour to obtain seed grains and a few agricultural implements to enable you to cultivate next spring."

Standing Buffalo chose for his reservation the land at the junction of Jumping Deer Creek and the Qu'Appelle River where twenty-four lodges of his band had been camping since 1874.

However, the Standing Buffalo Dakotas continued for a number of years to roam the plains, camping in different places along the Qu'Appelle Valley.

The Standing Buffalo reserve has a population of 435, (1964), mostly Sissetons with a few Wahpetons. They were among the first Indians in Saskatchewan to farm. They are industrious and have a good standard of living. They are mostly all Catholics, a mission having been founded there in 1890 by the Oblate Fathers of the Qu'Appelle Mission (Lebret, Sask.). (Standing Buffalo Reserve, No. 78.)

White Cap's Band

The White Cap band came to Canada in 1862, entering the country at a point west of the Turtle Mountains. White Cap's band travelled with Standing Buffalo's band until 1874. White Cap was then camping at Fort Qu'Appelle with fifty-two lodges. In 1875 he went to Fort Garry to see Lieutenant Governor Morris. He did not wish to settle down on the proposed reserve on the Little Saskatchewan, in Manitoba; he asked for the privilege of hunting with the Metis of the Qu'Appelle Valley, and expressed the desire that his band be given a reservation in Saskatchewan. They moved to the Cypress Hills where they remained for four years and from there went north to the Prince Albert district.

Although they were granted a reservation on the South Saskatchewan River (near Saskatoon) in 1883, White Cap and his band continued to live near Prince Albert. In 1885 they moved to their reservation on the South Saskatchewan (Moose Woods).

They had scarcely settled down when White Cap became involved in the Riel Rebellion of 1885. The Metis had appropriated cattle and horses belonging to the band. In an effort to recover the stolen

property, White Cap and some members of the band followed the Metis. The chief, who could not speak a word of French or Cree, was taken to Riel's headquarters at Batoche. He was taken to meetings at which all the proceedings were in these languages. Being ignorant of these tongues, he knew nothing of what was said or decided upon. Without any effort to ascertain his wishes on the matter, White Cap was even made a member of Riel's council.

Realizing that he was becoming involved in the rebellion, White Cap managed to escape. In spite of the efforts of the Metis to prevent him, White Cap succeeded in reaching Saskatoon, where he met Dr. Willoughby. He complained that he had been taken to Batoche against his will and pleaded for assistance in recovering his property from the Metis.

White Cap seems to have returned to Riel's camp, for he was present with his followers at the battle of Fish Creek, April 24th, 1885, when two hundred of Riel's men attacked the forces of General Middleton. With White Cap were a few Yanktons and a few Tetons from Wood Mountain. Whether the Dakotas actually took part in the engagement is difficult to ascertain.

During the Rebellion the members of the band wandered about begging food from the settlers but never attempting to steal or extort it. After the rebellion White Cap was arrested, brought to Regina and tried for complicity in the Rebellion. However, as it was proved that he had been forced against his will to join the rebels, he was absolved of all guilt and allowed to go free.

The reservation granted to White Cap is on the Saskatchewan River, south of Saskatoon. Its population is about 125, mostly Sissetons, of the Cankute band. A United Church mission and a day school are located there. The Moose Woods raise cattle and are entirely self-supporting; a former farming instructor, Harry Little Crow, was a Dakota. (Moose Woods Reserve, No. 94.)

Wahpeton Dakota at Prince Albert

A band of Wahpetons came to Canada shortly after the Minnesota outbreak. They lived near Portage la Prairie until 1872. For reasons unknown they moved to northern Saskatchewan near Prince Albert. They were not forced to join the insurgents under Louis Riel in 1885. During the rebellion they wandered about,

begging food from the settlers. A reservation was granted to them around 1890.

It is inhabited by Wahpetons, two thirds are Presbyterians, one third Roman Catholic, who number about 90. The Indians are trappers and hunters. (Wahpeton Reserve, No. 94a.)

Wood Mountain Dakotas

After Sitting Bull returned to the United States, chief Wambligi remained in Canada with about one hundred and fifty lodges of Tetons. This number gradually dwindled for, as years went by, party after party returned to the American reservations.

The Messiah Craze which caused much excitement in the United States had few repercussions among the Canadian Dakotas. It was only in the Wood Mountain area that the new religion gained a few adherents. The only Messiah Dance ever held in Canada took place in 1895 at a fork of Wood River, six miles north west of the present town of Gravelbourg, Saskatchewan. This dance was organized by Black Bull. Shortly after the death of Sitting Bull a few of the Wood Mountain Dakotas had gone to Pine Ridge, S. Dakota, and there learned the tenets of the Messiah religion.

When the buffalo disappeared from the Wood Mountain country, the Indians came to Moose Jaw to earn a livelihood by working in the village. In 1882 they had a permanent camp in the valley near Moose Jaw. They were under the leadership of Black Bull, and lived in tents all the year around. In 1913 a reserve was granted to them near the old Wood Mountain trading post.

By 1963 at Wood Mountain there were about 60 Dakotas of the Hunkpapa clan, who came with Sitting Bull. A few of them cultivate the land and raise cattle. Most of them are Catholics. (Wood Mountain Reserve, No. 160.)

In the vicinity of this reserve are many other families of Dakota origin who are all Canadian citizens.

In addition to the Dakotas living on the above-mentioned reservations, there are several hundred others residing on the reserves of Treaty Indians and still others who have acquired citizenship and live in Winnipeg, Brandon, Portage, Birtle, Virden, Regina, Fort Qu'Appelle, Moose Jaw, Saskatoon and Prince Albert.

—To be concluded next month

Blood Reserve Girls Awarded Scholarships

Three Alberta girls have become the first representatives of the Blood Indians at Brigham Young University in Provo, Utah, where there are 49 different tribes on the campus. There is a campus club called "Many Fingers Tribe."

The three Blood Indian girls, Ruby Many Grey Horses, Rosella Weasel Fat and Beverly Tail Feathers, all of Cardston, were awarded scholarships covering tuition. The students have to pay their own room and board.

RUBY MANY GREY HORSES, 20, is the daughter of Mr. and Mrs. Alphonse Many Grey Horses. She started school at St. Paul's Residential School, then took junior high and Grade 10 in Cardston. She finished her high school at the Jasper Place Composite high school in Edmonton.

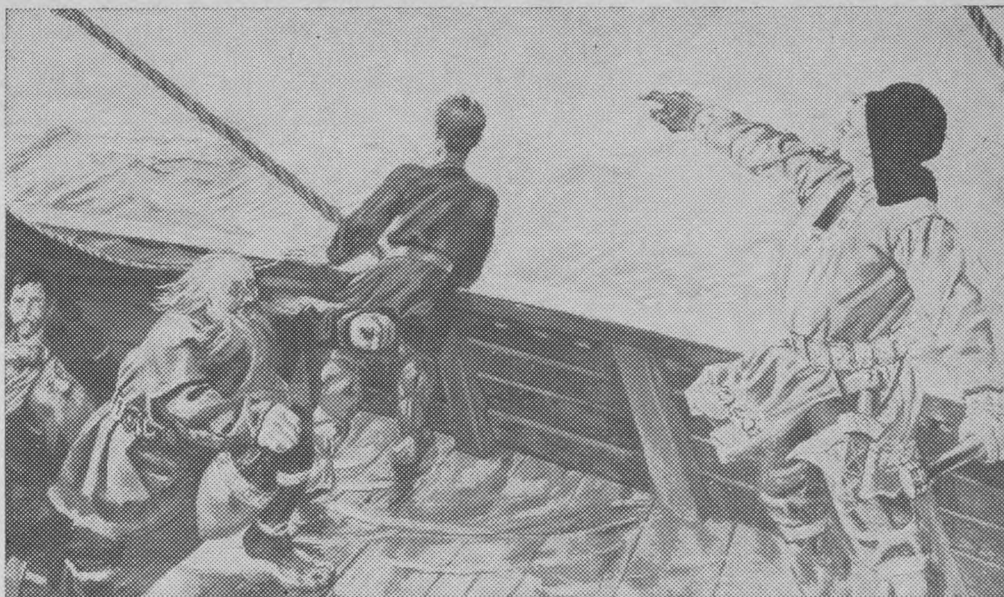
There are 10 children in her family. She is the third oldest. She planned to take nursing at the university.

ROSELLA WEASEL FAT, also 20, is the daughter of Mr. and Mrs. Verden Weasel Fat. She also started school at St. Paul's then took junior high at Fort Macleod, then back to Cardston for grades 10 and 11. She finished her high school at Jasper Place.

Both these girls spent the summer working at the Charles Cammell Hospital in Edmonton.

BEVERLY TAIL FEATHERS, 18, is the sixth of nine children in her family. She too started her school at St. Paul's up to grade four, then finished at the Cardston high school. She chose to take home economics at BYU.

Her parents are Mr. and Mrs. Kenneth Tail Feathers. Her hobby is barrel racing, so she spent the summer visiting the rodeos.



LIEF ERICSON DISCOVERS AMERICA—Ruins of a Viking settlement have been discovered by Norwegian archeologists on the northern tip of Newfoundland. These could be the "Vinland" settlement, narrated in the old sagas of Lief Ericson's voyages. Tests have dated them about the year 1000 A.D., when King Olaf of Norway sent Lief to christianize Greenland.

This painting of the "Discovery of America by Lief Ericson" by Christian Krøng of Oslo, hangs in the US Capitol building, Washington, DC.

Warden of the Plains

by Gwain Hamilton

On April 30, 1835, Cuthbert Grant, Warden of the Plains, founder of the community now known as St. Francois Xavier, Justice of the Peace for the fourth district of the Red River, attended his first meeting as a councillor of Assiniboia.

With this appointment, the rehabilitation of the man who had been considered the "villain" of the Seven Oaks tragedy was completed, 20 years after the tragic encounter between the impetuous governor Robert Semple and an undisciplined contingent of "bois-brules" under Grant, which had cost the lives of more than 20 settlers.

The road back into the high regard of the English-speaking Red River settlers had been a long and uphill fight. During the intervening years, Grant had suffered arrest and imprisonment and had stood trial for his actions on that bloody day and for subsequent events, but had not been judged. He had been excluded from employment in the years immediately following the union of the two fur companies.

Gradually he was given work of increasing importance, as a constable, and later as official in charge of freighting operations

for the Hudson's Bay company between York Factory and Red River. He was also licensed as a fur trader. He had also accepted Governor Sir George Simpson's offer of land 16 miles up the Assiniboine where he founded the settlement of buffalo hunters which he called Grantown after the Scottish home of the Grant family. And finally he was appointed Warden of the Plains by the fur company. His duties in this connection were mainly in suppressing the illicit trade in furs by free traders.

But Grant's chief contribution to the welfare of the Red River settlement was the protection afforded by the presence at Grantown (St. Francis

Xavier) of a large number of buffalo hunters who could shoot with devastating accuracy and who could ride as well as any latter-day cowboy. The presence of these men, within easy riding distance of the Red River is credited with saving the colony from the unwelcome attention of marauding parties of Sioux. Grant, for many years was captain of the buffalo hunt, and a person of great personal influence among the Metis. Sir George Simpson was later to describe him thus: "A generous warm hearted man who would not have been guilty of the crimes laid to his charge had he not been driven into them by designing men. A very stout powerful fellow of great nerve and resolution, but now getting unwieldy and inactive."



Across yellow fields that are growing bare
Comes the smell of hay like a perfume rare
And the wild rose tree, keeps its berries red
To cheer up this world when the rest is dead
In our nature vast.

And across the green and the gold and blue
Beyond purple hills there is coming through
A bird's farewell song to a northern clime
This, a prelude sweet, in the south will chime.
When our warmth goes past.

Therese Goulet Courchaine

Minister Meets With Indian Parents

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School Committee listed four main points:

1. Parental rights and responsibilities in their children's education, including the right to a choice of school where they believe their children will receive the most.

2. Tradition of the Lebret School as an impact upon the Indian community.

3. Achievement (educational successes) of the Lebret Indian School.

4. The unfortunate procedure of the Indian Affairs Branch Officials in the phasing out, mainly the complete lack of consultation with the parents, the misleading and sometimes dishonest statements made in defence of their case, and the undue pressures brought to bear.

The second brief, sent in by Ruth Ann Cyr, RN and teacher in psychiatric nursing at St. Michael's in Toronto, served as a testimonial. Miss Cyr remarked the influence of the Lebret School on the Indian community, pointing out the fact that many of her classmates have achieved responsible positions, and

expressed the hope that the school's leadership training in the Indian community will be continued.

Minister Nicholson then revealed his position. As Minister of Citizenship and Immigration, and general Superintendent of Indian Affairs, the decision was his, he said, as he takes the responsibility for his department which, rightly or wrongly, has recommended the phasing out of Grade 12 at the Lebret school.

He stated the obligation of the Department, according to the Indian Act, to assume responsibility for the education of Indians from 7 to 16 years of age. After 16, although the Department has and will continue to provide assistance, responsibility for education lies with the province.

Mr. R. Battle, joined Mr. Nicholson in answer to the Pasqua School Committee brief, presenting the standard arguments of greater facilities in provincial schools, a need to integrate at one point or another in the educational process, and the questionable need to duplicate provincial facilities.

A question period, in which the Minister admitted that the lack of consultation with Indian parents was a regrettable error, and in which it was pointed out that Treaty rights (Treaties 4 and 7) provide the right to education without reference to age limitations, followed the talks.

The meeting concluded with Mr. Nicholson's statement that re-instating Grade 12 at Lebret this school year would be an admission that the policy of integration is false, and would show a weakness in the present authority of government.

Decision to phase out Grade 12 and integrate students in non-Indian schools is being tried as an experiment, he said. During the process of the year, a study will be made to evaluate the success of the experiment and to decide what policy to follow next September.

Questioned as to who would make the survey, Mr. Nicholson assured the Indian audience that there would definitely be consultation with the Indian community.

Dissenters At Kamsack

The chief of the Cote Indian band near Kamsack, Sask., said his band does not support the demand by other Indians for continuation of Grade 12 classes at Lebret Indian Residential high school, 40 miles northeast of Regina.

Chief Hector Badger said the Cote council supports the gradual phasing out of high school classes at the school.

He said integration of Indians and white students "is the best thing that ever happened." Indian children can compete with white children at school, he added.

He was commenting on a statement made by Chief Roy Misqua of the Keese-koose reserve that integration of Indian children into white schools has failed in the past and will fail in the future.

Educating The U.S. Indian

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Indian Arts in Santa Fe, N. Mex., which was opened 2 years ago as a school of applied and practical arts to foster the native talents of Indian youth from all parts of the country. The Santa Fe school has already attained fame in the southwest for the quality of arts and crafts produced by the students, whose inspiration comes from a hand-picked faculty of Indian teachers and artists.

Both the Lawrence and the Santa Fe schools stress general academic subjects through grade 12, and vocational offerings at grades 13 and 14.

The Bureau's goal for the 1970's is for 90 percent of Indian boys and girls in the high school group to graduate from high school and for 50 percent of the high school graduates to attend college.

In addition to its conventional school program, the Bureau also conducts a summer program for chil-

dren. Every summer since 1960 the Bureau has conducted project sessions on many reservations in an effort to interest and usefully occupy children on vacation. Last summer the program attracted almost 25,000. The children spend most of the session on academic subjects but they also work on projects and take educational trips.

The Bureau also conducts an adult education program which now annually serves 24,000 Indians and Alaskan natives who did not receive adequate schooling in their youth. This has gone beyond the basic literacy program to include instruction that will help Indians understand many of the civic, political, and social problems on the reservation.

For the Indian man or woman of up to 35 years of age who wants to fit himself or herself for a particular occupation either on or off the reservation

an adult vocational training program is available. During fiscal 1964 about 3,500 Indians received training in hundreds of occupations, ranging from auto mechanics to high-level electronic and medical technologies. The Bureau pays all costs of training in any public or private institution, including all family expenses, transportation, food, clothing, and health services while the head of the family is readying himself for a job. An employment guidance service which operates in eight major cities of the country as well as on the reservation helps the Indians to find a job.

The education programs of the Bureau of Indian Affairs — reaching out to all ages — add up to a forthright acknowledgment that economic betterment of the individual is a worthy, and, indeed, primary objective for the times in which we live.

Indian Wary of Integration Catholic Welfare Conference Told

More than 100 Indians and Whites figured prominently in discussions on welfare, education and integration at the two-day convention of the Catholic Welfare Association, held in mid-October.

In addition to ACWA representatives, delegates included Chief Rufus Good Striker of the Blood Indian Reserve near here and Chief Maurice McDougall of the Peigan Indian Reserve in the Brocket-Pincher Creek area.

Chief Good Striker called for the establishment of a home for the aged and the retarded on the reserve. He said the federal government is thinking of moving patients from the reserve hospital to Cardston's Municipal Hospital. He requested the association to urge the government to convert the building into a home for the aged and retarded Indian children.

The Chief referred to an elderly Indian who has lived in eight different homes with whites, "He's a lonely man. He has no one to speak to and he wants somebody to talk to. He would like to sing but he can't because he's with whites."

Stating that this case was one of many and that there are 38 retarded children on the reserve, Good Striker said, "there must be a place to put them."

The Blood Chief said his band "will be glad to go to the Cardston hospital . . . we have old-fashioned tools at ours." But he urged the use of reserve hospital building for the aged and retarded adding that "If the government can give \$120,000 for

the Metis up North I can't see why they can't do this."

The reserve hospital has 30 beds and was built in 1928 to serve the needs of the Indian population which today totals 3,600.

The Indians are wary of integration, delegates were told. Integration means different things to different people according to Peigan Chief Maurice McDougall. "It has a long road to go before it is fully practical," he said.

—Western Catholic Reporter

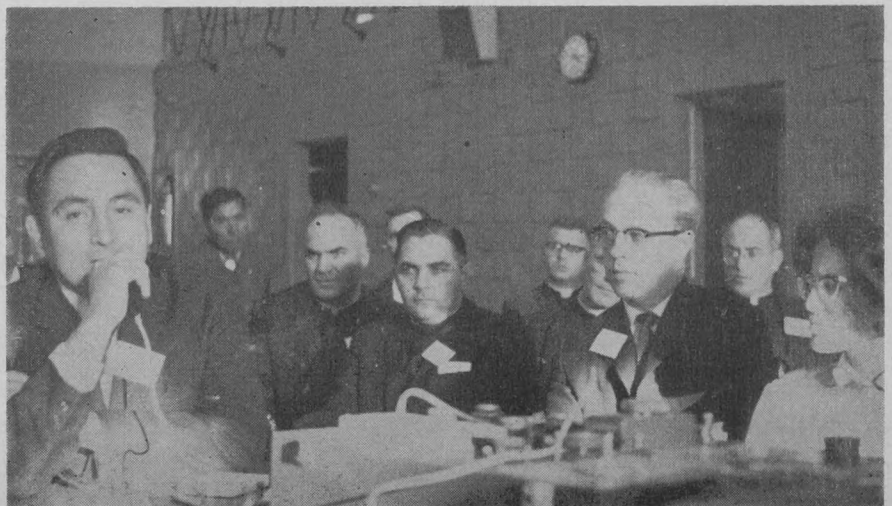


Chief Rufus Good Striker of the Blood Indian Reserve (above) called for homes for the aged and for retarded children to combat the awful loneliness of living in White society.



Left—Senator Gladstone speaks at Senator Gladstone Hall.

(Below) Clive Linklater addresses delegates, including Father P. Poulin, OMI, Brother Christopher, Jim Whitford and Shirley Chechaw.



Alberta Convention

—from Page 1

The second day of the convention was spent in Lethbridge, at St. Patrick's parish hall. The findings of the previous day's discussion were summed up and interpreted by RR. FF. Goutier, O.M.I. (Blackfoot I.R.) and Renaud, O.M.I., of Saskatoon. Chief McDougall spoke on behalf of the Catholic Indian League, Alberta division, of which he is president.

The three resolutions listed above were the outcome of the whole convention.

The First Scouts Of Winnipeg



The four boys above are members of the first Indian and Metis scout troop of Winnipeg, formed during this past summer. With more than 600 other scouts of the Winnipeg area and the United States, they were taking part in a jamboree at Bird's Hill, Manitoba. The Indian headdress is worn by the troop on ceremonial occasions.